Millennial Star

JUNE 1970

In My Father's House Are Many Mansions

By
RULON S. HOWELLS

A compilation of the Christian beliefs, presenting for the first time in a condensed form, with convenient charts and tables, the variations in structure and dogma of the principal denominations.

This book is so well planned that its compactness conceals its amazing scope. Thirteen leading Christian denominations are considered in the following aspects: geographical distribution; number of adherents; the history of each faith and its branches; the officers and governing bodies of each, with the manner of their creation, their duties and powers; the customs, the practices, and the beliefs of each. The variations of dogma are most effectively set forth in a chart of the position of the several denominations on twenty-three of the most important doctrinal questions.

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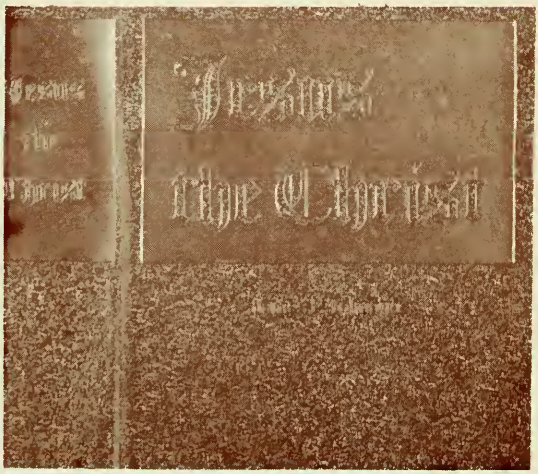

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It's Goodbye To The Era,

THREE NEW MAGAZINES

THE UNIFICATION of the present Church magazines into three publications — one for adults, one for youth, and one for children has been announced by the First Presidency

The announcement was sent in a letter to stake presidents, bishops, mission presidents, district and branch presidents and stated that beginning in January, 1971, these three new publications will replace the Children's Friend, the Relief Magazine, the Instructor, and the Improvement Era—and the Millennial Star.

The three new magazines will be published under the direct supervision of the First Presidency and the Council of the Twelve, and will bring the publications in harmony with the Church Correlation Programme.

Underlying purposes of the magazines as stated by the First Presidency, will be:

—To strengthen the faith of Church members.

—To promulgate the truths of the restored gospel.

—To keep members abreast of current and vital Church policies, programmes and happenings.

Instructor . . . And The Star

FROM 1971

These magazines will thereby become official organs of communication from the Church to its members throughout the world.

The new magazines will not contain lessons, visual aids, or supplementary material for auxiliary organisations. Such items will be provided through regular lesson manuals, supplements and teaching aid kits.

The proposal to unify the Church magazine setup has been under consideration for the past year and a half The committee appointed to consider the changes consists of President Spencer W. Kimball of the Council of the Twelve as Chairman, Elder Howard W. Hunter of the Council of the Twelve and Doyle L. Green, director of the publications of the Church.

The First Presidency, President Joseph Fielding Smith, President Harold B. Lee, and President N. Eldon Tanner, will serve as editors of all three magazines. Associate editors will be General Authorities whose specific assignments make them particularly concerned with the various age groups. These will be:

Continued on Page 4

For the children's magazine: President Kimball and Elder Gordon B. Hinckley of the Council of the Twelve.

For the youth magazine: President Kimball, Elders Marion G. Romney, Richard L. Evans and Howard W. Hunter of the Council of the Twelve, Elder Marion D. Hanks, Assistant to the Twelve, and Presiding Bishop John H. Vandenberg.

For the adult magazine: President Kimball, Elder Romney, Elder Hunter, Elder Thomas S. Monson of the Council of the Twelve and Bishop Vandenberg.

The following advisory committees have been appointed:

For the children's magazine: Elder Hinckley, Chairman, Antone Romney, Max Berryessa, General Superintendent David Lawrence McKay of the Sunday Schools, and General President LaVern W. Parmley of the Primary Association.

For the Youth Magazine: Elder Evans as Chairman, Antone Romney, Vaughan Hansen, Superintendent McKay, General Superintendent W. Jay Eldredge of the YMMIA, General President, Florence S. Jacobsen of the YWMIA, and William E. Berrett, administrator of Church Institutes and Seminaries.

For the adult magazine: Elder Monson, as Chairman, Antone Romney, Reed Bradford, General President Belle S. Spafford, of the Relief Society, Superintendent McKay, Superintendent Eldredge, President Jacobsen and Elder Barrett.

It was announced also that Mr. Green, editor of the Improvement Era for the past 20 years, has been named executive editor of the magazines. Managing editors of the magazines and staff members will be named later.

The Youth magazine will be the first one published by the Church for the young people.

The basic new adult magazine will consist of 96 editorial pages monthly. In addition to material of general interest, it is expected that it will contain sections or articles for the priesthood, for the women of the Church, and general teaching and leadership helps.

Further information on the changeover from the current to the new plan will be given in future announcements. This will include the names for the new publications.

Concerning circulation policies preparing for the changeover, the First Presidency's letter stated:

"Subscribers to the Improvement Era and the Instructor whose subscriptions expire between now and January 1, will be encouraged to renew their subscriptions in the usual way so as to have the benefits of the magazines through the rest of the year. Subscription credits remaining after delivery of the December issues will be automatically transferred to the new adult magazine

"Because of increased costs in paper, printing, postage and labour, a rate increase will be announced beginning immediately for the Era and the Instructor. Month-for-month credit will be given when the changeover is made. It has also been found necessary to increase the subscription price of the Children's Friend. Month-for-Month credit will be given Childrens Friend subscribers on the new children's magazine after delivery of the December issue.

"Also beginning immediately, the Relief Society will sell or renew subscriptions to their magazine to extend only to the December issue. Their current thought is that they will refund money to subscribers who have credit that reaches beyond December.

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With God at our side we cannot fail

by President N. Eldon Tanner

President Tanner

IT IS TRITE but true to say that never before in the history of the world have we or our young people been faced with more evil, serious problems, and challenges than we are today. Wherever you go, and regardless of whatever news media you pick up or listen to, or whatever company you may be in, we hear discussed and have forced upon our minds the importance of such questions as divorce and family disintegration, new morality, new freedom, new security, the "God is dead" theory, war and strife, riots, murders, burglaries, and all kinds of crime and deception.

It is most important that we be acquainted with the evils of the day and realise how insidious they are and accept our responsibility to guard against these evils. We should realise that the new morality is nothing more than the old immorality, that the new freedom is nothing more than disrespect for law and the rights of others and will lead to anarchy. The new security gives one the idea that the world owes him a living, and destroys individual initiative and infringes on his liberty and freedom.

I am convinced that the only way to guard successfully against these evils is to accept the gospel of Jesus Christ, which offers not only a better way of life but the solution to these and all other problems facing us today. In fact, we would have no more war or strife or any of the evils that I have enumerated if the world would accept God as the Creator of the world and Jesus Christ as its Saviour.

We as leaders and as members of the Church have a heavy responsibility to help our youth to know and understand that the Bible and the Book of

Mormon, which were written on opposite sides of the world, are records of God's dealings with his people on these two hemispheres. They are not fairy tales, but testimonies of many righteous men whose integrity cannot be questioned. These testmonies have been handed down to us by the prophets from Adam to the present day.

These records show that in every dispensation those who accepted the word of God and kept his commandments prospered and were happy, successful, and blessed, while those who denied God and Jesus Christ and refused to accept the gospel have suffered heartaches, defeat, Godless dictatorship, and general anarchy.

We all know the story of Moses and the Israelites. We know that when they followed the instructions of God and kept his commandments, they were blessed and preserved from their enemies, and how quickly they were left to the buffeting of Satan when they turned away from and ignored God and his teachings.

Another story with which we are all familiar is that of David and Goliath, how Goliath, that powerful leader of the Philistines, was slain by David with his sling. We should remind our youth of the words of these two men that show why David was successful and Goliath slain. David kept the commandments of God and had complete faith in his power. Listen to the boastful words of Goliath and to David's humble but confident, response.

"And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

"Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

"This day will the Lord deliver thee into mine hand . . . " (1 Sam. 17:44-46)

As a result, Goliath and the Philistines were defeated, and the Israelites were saved by the power of God. The scriptures are replete with records of individuals and nations who succeeded or failed as a result of their faithfulness or disobedience.

Also, we would appreciate and help our young people to understand that greatest leaders of recorded history, and of today, in industry and government, have always believed in God.

George Washington, in his first inaugural address, said: "It would be peculiarly improper to omit in this official act, my fervent supplications to the Almighty Being who rules over the universe . . . " And in his famous farewell address he said: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensible supports."

Abraham Lincoln, in that oftrepeated statement, said: "Without the assistance of that Divine Being, . . . I cannot succeed. With that assistance I cannot fail . . . "

It is very interesting and significant to know, as pointed out so well by Wendell J. Ashton in his article in the "Instructor," that Columbus had great faith in God. This famous explorer in his report to the king and queen of Spain wrote near the end of his letter:

"And the eternal God, Our Lord, gives to all who walk in his way victory over things which appear impossible, and this voyage was notably one."

Columbus concluded his letter with the suggestions that "all Christendom ought to feel joyful and make great celebrations and give solemn thanks" for the privilege of bringing Christ's message to the peoples of these new-found lands. Because of his faith and courage he was able to withstand the mutinies and succeed in his mission. ("The Instructor," October 1966.)

One of our great industrialists, John D. Rockefeller, Jr., included in his creed under the heading "I believe":

"I believe in an all-wise and all-loving God . . . and that the individual's highest fulfillment, greatest happiness, and widest usefulness are to be found in living in harmony with his will.

"I believe that love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph over might."

Many who argue that Christianity has failed excuse themselves for their actions by saying that men who profess God and Jesus Christ are hypocrites and do not live the teachings that they profess. Too often men waste their time questioning even the existence of God instead of accepting his teachings and enjoying his blessings.

It is something like those who try to prove that Shakespeare never lived, that he was not the author of the Shakespearian plays, some of the choicest of all literature. While they waste their time arguing, others are enjoying the beauty and philosophy of his works.

Christ's teachings, which are so important to our happiness, security and exaltation, may be summed up in the Ten Commandments, the Sermon on the Mount, Christ's answer to the lawyer as to which is the great commandment in the law, and the Articles of faith as given by Joseph Smith.

Some of the Ten Comandments are:

"Thou shalt have no other gods before me.

"Remember the Sabbath day to keep it holy.

"Honour thy father and thy mother.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbour."

No one will argue that the keeping of these commandments would not make for a better and happier individual or contribute to a happy and spiritual home, a better community, and a better world in which to live. You are familiar with the old Chinese proverb that says:

"If there is righteousness in the heart there will be beauty in the character;

"If there is beauty in the character there will be harmony in the home;

"If there is harmony in the home there will be order in the nation;

"If there is order in the nation there will be peace in the world."

In fact, the Ten Commandments leave us with the impressive message that we are free either to serve God and keep his commandments or be ruled by tyrants.

Then we have the answer that Jesus gave to the lawyer who asked him a question, tempting him and saying:

"Master, which is the great commandment in the law?

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:36-40.)

Homes are broken, individuals are confused and lost, and prisons are full of men who do not believe in God and who fail to love their neighbours. And many argue that we cannot be honest and compete, that we cannot love our fellowmen as ourselves without their taking advantage of us, and that we cannot apply the principles of the gospel in dealing with other nations.

There are those, too, who claim that the gospel is old-fashioned; that men through scientific development are becoming more and more self-sufficient and need not rely on God. Others argue that the gospel is too restrictive, that it takes away our liberty, and that we cannot enjoy the advantages of a broad education, accept scientific truths, and participate in worthwhile community activities.

This is just not true. We know that the Lord has given us the earth and all things therein for our use and for our benefit. We have been told to subdue the earth. As members of the Church we are encouraged to gain an elucation, to learn what we can, to prepar ourselves to take our places in the world, and to contribute all we can to the good and welfare of mankind.

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We be

by Elder Bruce R. McConkie

CERTAIN BASIC TRUTHS must be accepted by all men now living if they would gain for themselves the fulness of that reward which is prepared in the mansions of the Father. These great truths are known only by revelation. They are revealed in the gospel, and are most devoutly believed by faithful members of the Church of Jesus Christ of Latter-day Saints.

Many of them have been taught with power and conviction by the living Oracles who stand at the head of this kingdom. They have been taught in plainness, and with that authorisation and power which comes from the Holy Ghost and from no other source. May I be so bold as to recapitulate a few of these great fundamental truths.

WE BELIEVE that there is a God in heaven who is infinite and eternal an almighty, all-powerful being—a personage of tabernacle, a being in the express image of whose body we mortal men have been created.

WE BELIEVE that he has all power and all wisdom; that he knows all things; that in his infinite grace, love, and condescension for us, he has ordained the plan of creation, of redemption, of salvation, and of possible progression to an eternal exaltation on high.

WE BELIEVE that he is our Father in heaven, literally; that we are his spirit offspring; that we dwelt with him in the pre-existent eternities, were taught by him, saw his face, knew of the terms and conditions that apply to the plan of salvation, and desired with an overwhelming longing that we, his spirit offspring, might progress to the state where we would have glorious bodies, and would attain the state of exaltation he then had.

elieve

WE BELIEVE that he directed the creation of this earth, and all things that are on it; that he placed Adam and Eve, the first man and the first woman, here; commanded them to multiple and fill the earth with posterity, and to provide bodies for the hosts of spirit children who yet lived and dwelt in his presence.

WE BELIEVE that Adam fell that men might be; that the fall of Adam brought into the world a temporal death and a spiritual death—the temporal death being something that accompanies mortality and results in due course in the separation of body and spirit; and the spiritual death being to be cast out of the presence of God and to die as pertaining to things of the spirit or the things or righteousness.

WE BELIEVE that after the fall of man, the voice of God was heard by Adam and his posterity; that angels from the presence of God ministered unto them; that the gift of the Holy Ghost was poured out upon those who diligently sought the Lord—by all of which means the fulness of the gospel, the plan of redemption and salvation, was made known; and that this plan was revealed from age to age in periods that we call dispensations of the gospel.

WE BELIEVE that in the Meridian of Time the promised Messiah was born into the world as the literal Son of God; that he came into this world with life in himself, was the life and the light of the world; and by command of the Father (having the power to lay down his life and take it up again) to work out the infinite and eternal atonement.

WE BELIEVE that he is literally the Son of God as you and I are the sons and daughters of our parents, and, as the angel said to King Benjamin, that salvation was, and is, and is to come, in and through the atoning blood of Christ, the Lord Omnipotent." (Mosiah 3:18.)

WE BELIEVE that he did in fact work out the infinite and eternal atonement; that he was lifted up upon the cross; that he died, was resurrected, rising again the third day to ascend to the Majesty on High.

WE BELIEVE that he ransomed all men, unconditionally, from the temporal effects of the fall of Adam, in that all men will be raised in mortality and live eternally in that state, body and spirit inseparably connected; and that he offered to all men a conditional ransom from the spiritual effects of the fall of Adam, provided that men would repent and abide in the truths and laws of the everlasting gospel that are revealed from age to age.

WE BELIEVE that the predicted era of gross darkness, of apostasy, came and succeeded the meridian dispensation, and that it was not until our day that the fulness of light and truth again burst upon the earth.

WE BELIEVE that God has spoken again; that his voice has been heard again among men; that again angels have ministered from his presence; that again the gift of the Holy Ghost has been poured out upon those who have sought the Lord—by all of which means once again the kingdom of God has been set up among men, the Church of Jesus Christ has been established and the decree gone forth that it will remain until the coming of the Son of Man, and of course, ever thereafter.

WE BELIEVE that Joseph Smith was the mighty prophet of the restoration; that by the grace an condescension of God (the young prophet having been prepared from eternity for his mission) he received line upon line, precept upon precept, key, power, and authority upon key, power, and authority, until all things were restored, and every power and grace was had again that would enable men to be saved and exalted in the kingdom of God.

WE BELIEVE, as our scripture so plainly recites, that Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it." (D & C 135:3.)

WE BELIEVE that this plan of salvation—had of old, restored anew in our day—consists in these things: that men must come to a knowledge of the nature and kind of being that God is. They must learn his character, attributes, and perfections. They must have faith in the Lord Jesus Christ; must repent of their sins; must be baptised in water and of the Spirit by legal administrators who have power to bind on earth and to seal in heaven; and that then they must endure in righteousness and in faith, living by every word that proceedeth forth from the mouth of God, unto the end of their respective mortal probations.

WE BELIEVE something more: that neither is the man without the woman nor the woman without the man in the Lord, but that the gate to exaltation and the fulness of eternal life in the kingdom of the Father is the new and everlasting covenant of marriage; and just as men may enter in at the gate of

repentance and baptism, and work out for themselves a salvation hereafter by faith and diligence, so they may enter in at the gate of celestial marriage, and, conditioned upon keeping that covenant, come up in the resurrection as husband and wife, the family unit continuing through all eternity, and thus, eventually as members of the family of God, members of the Church of the Firstborn—become joint heirs with Jesus Christ, and receive, inherit, and possess all things.

WE BELIEVE that God is no respector of persons; that a soul is just as precious in his sight in this day as a soul has ever been in any age of the earth's history; and that he is just as willing now as he was in the days of any ancient prophet or any faithful people who have gone before to reveal to his children on earth the truths of salvation, and he will reveal them to any man who will come before him in faith, believing, seeking wisdom, as the young boy Prophet came when the hour had come for the opening of this final glorious dispensation.

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Testimony of the Elect

The difference the Gospel makes

by A. Eacock

LOUISE was born to a very poor family —mother, father, five brothers and one sister. The mother was a very small woman, the father was a fine figure of a man, reaching some six foot two inches in height. He was a good man and he loved his children, but he had a weakness for drink. It was when he lost his first child he took to drinking. Little Samuel died at seventeen months. He took it very hard. At the birth of his second son, he became sober, but when his third son was born and died at fifteen months, the drink took hold. He was never to give it up again until two months before his own death. For many years the poor little mother fought hard to look after her children, until they could look after themselves.

Many is the time father would come wild with drink and would be very angry. The mother would get her children up in the middle of the night and take them out in their night attire. She would take them into the woods away from their raving father. But when he was sober, a better man you could not find.

Altogether there were five children living at the death of the father. Louise was the eldest daughter and the closest to her father. When he died, she was heart broken, the whole world seemed to have stopped. After the

grief of her father had worn off, Louise became herself again.

At the age of nine, Louise went to live with an invalid lady who was a parson's wife. She would do little jobs before going to school and again in the evening. Louise's bedroom was along the passage. She was a very nervous child and often would run along to Mrs. Reader's room carrying a candle. She would knock and be bade enter. In she would go and tell her friend how afraid she was. Mrs. Reader would comfort her and tell her to kneel down and they would pray together. She would tell Louise there was no need to be afraid, as God was always beside her to keep her safe from all harm and danger. Louise would go back to bed and sleep. She was always brought up to believe in Jesus. She used to go to church on Sundays with her parents, in spite of her fathers passion for drink. Sunday was always a special day. After church they would all go for a walk across the meadows and pick flowers.

But as the years rolled by and the children grew up, everything changed. They didn't go to church anymore, and life became almost unbearable at times. Louise was always a loving person, always ready to give a helping hand to others. She would go miles on an errand. I cannot tell you what happened to Louise, but I can tell you she led a very silly and stupid life. So mixed up it was, she would drink and smoke, yes and swear. Many sad things happened to her, but in spite of her silly ways God blessed her with six bonny, healthy babies. They are all grown up now with lovely babies of their own, except the youngest boy who is twelve.

Now Louise came to realise just how much of a fool she was, and decided it was time to do something about it. But what to do she did not know. After a while she decided to turn to the only one who could help her. She turned to her Heavenly Father and asked God to guide her to a better life. She prayed in the morning and in the afternoon she had two visitors.

Two young men knocked on the door of Louise's home, she answered the door to the missionaries. The young men told her they had come to tell her about the true church of Jesus Christ. Louise was very interested and believed all they had to tell. The two Elders had come half way round the world to teach the true gospel. She began to go back to church, after so many years. The big difference was this church was the only true church.

Louise made many friends and soon her life was completely changed for the better. Her prayer had been answered. She really felt a much better

person and gave up her old life of drinking and smoking. As she became more settled in her new life, Louise became baptised and is a member of the true church of Jesus Christ.

To all who read this story, believe that it is true. If you are in need of help for anything, turn to your Heavenly Father. I know he will help you. To those who are not Latter-day Saints, join now and know the love, fellowship and joy that I have found.

I know it's true—because I am Louise.

I believe beyond a shadow of doubt that this is God's only true church.

The difference the Gospel makes

by Doreen Lucas

ONE of the first friends I made after my baptism was a young housewife and mother who had become a member a week earlier than I. As my membership grew from days into weeks, I realised that my friend had a problem. Her husband was in no way sympathetic to his wife's conversion and as time passed he became antagonistic. This made it difficult for her to attend services and to bring her small daughter. In time she asked me to pray for her so that she might remain strong in the faith even though unable to attend Church.

Some time later, I shall always remember, I shook hands with my young friend's husband after a Sacrament service. He had been baptised.

Not long ago Mike Macdonald talked to me of his conversion.

"An Elder once called it an unusual one, "he said. "While working, I like to listen to most things on the radio, particularly talks. Many are concerned with one religion or another. I had been doing just this when I had the misfortune to contract chicken pox."

"Wasn't this the time that you began to read about the Church" I asked?

"Having listened to points of view and discussions in talks on other faiths," he continued, "I decided to read some of the books my wife had in the house on Church doctrine."

It was as he thumbed his way through the Hayes Church Library (his wife is the Librarian) that Mike was converted.

The writings of Lowell L. Bennion made a particular impact on Brother Macdonald. He found them fair and

impartial, allowing the reader to decide for himself what he should believe. "Brother Bennion states facts," he said. "I was able to make right decisions because he made fair appraisals and left the rest to the reader." Mike was also touched by the Holy Spirit. The beginning of a wonderful testimony was his.

To know this young man is to love him. His devotion to the Church, his untiring efforts to carry out all assignments has gained respect and affection from those who work with him. He has a quiet but forceful personality and his firm handshake is something that is missed when Mike is absent because of duty.

Mike has a remarkable record of service. He soon became Hayes Branch Clerk and M.I.A. Superintendent. Later he was made on elder and the Watford District Clerk and then a Councilman. The Lord had further work for Brother Macdonald as it was not long before he was called as District First Counsellor to President Daniel Howell of the Watford District. In the latter part of 1969 he was appointed to the Board of the British South Mission as Sunday School Superintendent.

The changes in the life of Brother Macdonald are apparent to all his friends and family. "My father-in-law, although not a member of the Church, would like to give a talk on the difference that the Church has made to our family." he said. They are a delightful family of five, one girl and two boys. "We have a friend," Mike contined "who says, that although she would not become a member, the missionaries are welcome to come and talk to her because of the difference their teachings have made to me."

As I shook hands with this young man I felt that I had not only interviewed him, but learned from him, as well. He has a kindly regard for others. He is a realist, humble and honest in his convictions. I thanked God for Mike Macdonald in a world that needs more like him at this moment.

I HAVE heard it said that the reason I am in the Church is because God wanted it to be. What a beautiful thought, "Our Heavenly Father wants me! but to come down to earth again, I'm sure he wants all of us. Why then are there only 3,000,000 of us? My answer to this is 3,000,000 of us heard about the Church, thought about it, prayed about it, and asked God about it, and the fact that we received an answer is the reason we are here. I am sure God wants all his children back, but having given us our free agency, he patiently waits for us to turn to Him.

I am pleased to say, that at last, my wife and I and our two sons have all turned to Him and already we can see and feel how much more united we are as a family, and we are beginning to realise how much more happiness there is for us to share together, and with others. Of course, my family did not all make this move at the same time. I took almost three years. First my wife, then my younger son and I, followed by my eldest son.

My wife and I started together when the missionaries first called, however, halfway through the talks, I decided it was too much for me to give up smoking and turn to religion. Prior to their call, I had almost pushed religion out of my life. However my wife continued and was finally baptised, but it was almost two years before I even started attending Sunday Services. It was at this time that my younger son was invited into the Seminary class, and quickly became interested.

I still kept the Church at arm's length but I must admit that having met quite a few happy, smiling people at Church, my interest was aroused, I wanted to know what they were so happy about and also what the sisters were getting up to on Thursday evenings. I began asking my wife "how many were there?' who said what, and why? By these means I began to find out more about the Church, and eventually the Missionaries started to call again. On this occasion I told myself that they were here for Michael's benefit. All the same, I listened in, and one evening I heard it said that, following repentance and baptism, one's sins are washed away, and one can start with a clean slate. This was just too much to overlook, and so Michael and I were baptised and we began learning to pray Three of us were now members of the Church, and it was not very long before I had occasion to pray and ask for God's help due to illness. I was, and still am, amazed at the speed my prayers were answered, and I cer tainly don't need any one to convince me that God lives and is waiting to help us. A few weeks of prayer brought another event—my eldest son David listened to the elders and has now been baptised. Without doubt, prayer and faith in our Lord—Jesus Christ has transformed our family life, and I am sure that there is nothing quite so important as our membership in this Church and the happiness it has brought to us.

CHASTITY

"Teach your sons to honour and revere, to protect to the last, pure womanhood; teach your daughters that their most priceless jewel is a clean, undefiled body; teach both sons and daughters that chastity is worth more than life itself." —J. Reuben Clark, Jr.

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PROPHECIES

Do they come true?

by Elder LeGrand Richards

I LIKE the words of Isaiah, when he spoke of the Lord, "declaring the end from the beginning." (Isa. 46:10.) We are told that all things are known unto the Lord and that his purposes fail not; neither are there any who can stay his hand.

I like to study the prophecies. I think they are a lot easier to understand after they are fulfilled than when you look forward to them. Nevertheless, they are a guide along the way, because when they are fulfilled, we know that it is by the doings of God the Eternal Father, that he rules in the heavens above and upon the earth beneath and in the lives of men. Things pertaining to his eternal purposes don't just happen—they happen at His command.

You remember the prophecy of Isaiah, when he declared the destruction of Babylon, which was at the time the greatest city in all the world. I read a description of it, and it is wonderful. Isaiah said that it would never be rebuilt, that it should become the abode of wild animals and reptiles, that the Arab would no more pitch his tent there. (See Isa. 13:19-22.)

When Elder Howard W. Hunter and Elder Spencer W. Kimball came back from the Holy Land after Christmas 1961, I asked Brother Hunter if he saw Babylon. He said he saw what there was left of it. Just think of anyone but a prophet of God being able to say that one of the great cities of the world today would be destroyed and never be rebuilt.

In the Book of Mormon we are told in at least three places that we should study the prophecies of Isaiah. Moroni said that we should study the prophecies of Isaiah because they

would all be fulfilled. (Morm. 8.23.) Then in 2 Nephi, chapter 25, we read that we should study the prophecies of Isaiah because in the day of their fulfillment it would be given to the Lord's people to understand them. When the Saviour visited the Nephites, he told them to study the prophecies of Isaiah because the day of their fulfillment would be the day of the establishment of his covenant with his people, the house of Israel. (3 Nephi, chapter 20.)

I think Isaiah was privileged to live more in our day than in the day he was actually here upon this earth. He was able to see so much of what the Lord would do in the latter days. He saw us settled here in these valleys of the mountains; he saw the desert made to blossom at the rose; he saw the rivers flow in the desert, where we have built these great irrigation canels; he saw the water flow down from the high places, where it has been reservoired in the mountains for summer use; he saw the daughters of Zion come up and sing in the heights of Zion. (See Isaiah, chapter 35.)

Where can you find anything to fulfill that prophecy in all the history of the world except the singing of the sisters of the Tabernacle Choir. Then think of our people coming from all over the Church to sing in our conferences, like the Singing Mothers who sing in the Relief Society conferences. Truly, this is the center, you might say, of the singing people of all the world, and now with telestar, they are singing to all the world.

Isaiah saw the railroad train and the airplane and how the people would be gathered to Zion without even being able to loosen the latchets of their shoes.

A few years ago President David O. McKay went to Scotland to help organise the first stake in his bonny Scotland. When he returned, he reported to us brethren of the Twelve, telling us that he left London at two o'clock in the afternoon, stopped for a short period in Chicago, and was here in Salt Lake City that night to sleep in his own bed. Then he compared this to the time his family crossed the ocean; they were 43 days on the water with a sailing vessel and then had to cross the plains the best they could.

Just think of the day in which we live. Why has there been such a change? If the veil were parted and the world could know why there had been such a change since the Father and the Son appeared to the Prophet Joseph, anybody who confesses a love for God the Eternal Father would be glad to have the Mormon elders come and bring to them a knowledge of this work.

Isaiah prophesied: "For, behold, the darkness shall cover the earth, and gross darkness the people: . . . " and during that period of time the world made no progress. (Isa. 60:2.)

When I went on my first mission to Holland, they were still cutting grain with a scythe and a sickle; they had no electric lights or modern homes, and the streetcars were drawn by horses

Just think how the world has changed, because the Lord not only foretold through his prophets that darkness would cover the earth but said: "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old

men shall dream dreams, your young men shall see visions." (Joel 2:28.) And I could give you many illustrations of how this has been fulfilled.

I would like to return now to a statement in the Book of Mormon. You remember that when Lehi was in the desert, he told his son Joseph that the Lord had promised Joseph who was sold into Egypt that, in the latter days, he would raise up a prophet from his loins by the name of Joseph, whose father's name was Joseph. He said, "Unto him will I give power to bring forth my word." (See 2 Ne. 3:11.)

That prophet was none other than the Prophet Joseph Smith. He brought us the Book of Mormon, as has been testified here today, and the Doctrine and Covenants, and the Pearl of Great Price, and many other writing. Concerning this prophet, the Lord said he would give him power "not to the bringing forth of my word only, . . . but to the convincing them of my word, which shall have already gone forth among them." (2 Ne. 3:11.)

As I interpret that, it means that the would be able to understand the scriptures and the spirit in which they were written. You remember the words of Peter who said:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, unto the day dawn, and the day star arise in your hearts:

"Knowing this first, that no prophecy of the scriptures is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-21.)

If all men reading the scriptures were moved upon by the power of the Holy Ghost, we would not have hundreds of churches claiming that they have the truth. If you just stop to think a minute, they have come into existence because men could not agree in their interpretation of the scriptures.

Thus this prophet of the latter days was to bring men to a conviction of the Lord's word that had already gone forth among them. And then the Lord said of this prophet, "He shall bring my people unto salvation." (See 2 Ne. 3:15.) He also said, "And I will make him great in mine eyes." (See 2 Ne. 3:8.)

Now, whatever the world may think of this prophet of this dispensation, we have the witness from God himself that this prophet would be great, and I think no prophet has ever lived, except the Redeemer of the world, who was greater than the Prophet Joseph Smith, for he has committed to this world a greater volume of truth and scripture than we have received from any other prophet.

I thank God for what he has done for me. When Isaiah saw the marvellous work and a wonder that would cause the wisdom of wise men to perish and the understanding of their prudent men to be hid (see Isa. 29:16), that to me is real, as well as his other prophecies. He saw that God would "set his hand again the second time to recover the remnant of his people . . .

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isa. 11:11-12.)

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PROPHECIES

Do they come true?

by James R. Moss

IN THIS WORLD of unrest and rapid social change, it is sometimes difficult for us to believe that the prophecies and promises we read in the scriptures or hear from our Church leaders will be fulfilled, especially when present conditions seem to indicate the exact opposite will happen.

For example, we are told that if we obey the gospel and pay our tithing we will prosper financially,(1) and yet many of us remain relatively poor while others who reject the gospel gain great wealth; we are promised that if we obey the Word of Wisdom we will receive health and strength,(2) and yet many of us suffer from illness while others who indulge in alcohol and tobacco and drugs seem to remain physically fit; we read that blessings in this life are predicated upon obedience to law,(3) and yet many of us are unhappy and lack important social comforts in life while others attain these very things through breaking the law; we are encouraged to marry in the temple(4) and promised if we will be faithful we will be led to a companion within the Church, and yet the days and months go by without that happening; we are led to believe the Church will grow to fill the whole earth,(5) and yet in some areas we are not growing as fast as we did many years ago, in other areas not at all, and our own missionary efforts often seem to fail in spite of all we can do.

Faced with these conditions, it is understandable that we might ask ourselves: Will the prophecies of the Lord really be fulfilled? Will the promises of our Church leaders really come to pass? A study of three remarkable experiences in the history of the Church will give us the answer to

these questions.

One of the great—perhaps the greatest—missionaries of the Restored Church was Captain Dan Jones, father of the Welsh Mission and directly or indirectly responsible for the conversion of thousands to the gospel. In the Spring of 1843, he had joined the Church after emigrating to Nauvoo, and shortly thereafter was called to return to Wales as a missionary. The circumstances then seemed certain that he could accept this call, but on the night of June 26 one year later, Dan Jones lay on the floor of the Carthage Gaol with Joseph and Hyrum Smith, having accompanied them from Nauvoo following their arrest on false charges that eventually led to their martyrdom the following day.

During the night, Joseph turned to Dan and whispered. "Are you afraid to die?" He replied, "Has that time come, think you? Engaged in such a cause I do not think that death would have many terrors." Then, as a Prophet of God, Joseph promised him, "You will yet see Wales, and fulfill the mission appointed you before you die."(6) If ever there was a time when Dan Jones could have doubted the promise of a prophet, that was it. Surrounded by a mob militia that had sworn to kill them, helplessly locked in a gaol whose guards were in league with their worst enemies, he could easily have disbelieved Joseph's prophecy. But despite the adverse conditions under which it was given, the word of the Lord through the Prophet was fulfilled, and the record of Dan Jones' life indicates he never doubted it. Through God's guiding hand, he was spared a martyr's death when, having been sent by Joseph with a message to Governor Ford, the guards refused to allow him to return to the goal and he escaped the Carthage mob to serve a glorious mission in Wales.

Six years earlier, Joseph Smith had made another prophecy that seemed unlikely to be fulfilled—that on 26 April, 1839, the construction of a temple in Far West, Missouri should be commenced,(7) and that on that same day the Quorum of the Twelve Apostles should depart from that place for their mission in Britain.(8) At that time there were thousands of Saints in Missouri, but in the Winter of 1838 they were driven from their homes and out of the state by mobs, Joseph and other Church leaders were imprisoned, and their enemies vowed this was one prophecy that would never be fulfilled. It was again a time when one could believe that the promises of the Lord through His prophet would never come to pass. But on the appointed day, Brigham Young and several of the Quorum of the Twelve met at the temple site, having arrived by different routes shortly after midnight, proceeded to lay the cornerstone for the temple, conducted important Church business, and departed for their missions to Britain.(9) The word of the Lord had once more been fulfilled.

The third experience involved the father of the British Mission, Heber C. Kimball. In 1848 the pioneers in the Salt Lake Valley suffered a severe famine, brought on by the cricket plague that year. The half-starved settlers were forced to ration the small amount of food saved by the miraculous coming of the seagulls, and their clothing soon became nothing but rags. It was during this period of intense suffering that Heber C. Kimball,

in the power of the spirit, prophecied to an astonished congregation that "States goods" would soon be sold in the streets of Salt Lake City cheaper than in New York and that the people would have an abundance of food and clothing.(10) With the high cost of transport from New York to Salt Lake City and the isolation of the pioneers, it is no wonder that Apostle Charles C Rich said aloud, "I don't believe a word of it." Even President Kimball doubted his own words, and upon returning to his seat remarked that he was afraid he "had missed it this time." But Brigham Young, the Prophet of God, said, "Let it stand!"

When gold was discovered in California the following year, thousands of prospectors streamed across the United States from the east coast to the west. Actuated only by their desire for wealth, they soon grew impatient at their slow progress across the country and upon reaching Salt Lake City eagerly exchanged or bartered off at extremely low prices their tools, clothing, provision and food for fresh horses and barely enough supplies to enable them to reach California. Again, the word of the Lord was fulfilled though the conditions of the time prompted even the Church leaders to question it.

The obvious conclusion is that the prophecies and promises of the Lord will indeed be fulfilled, even though present conditions may indicate otherwise. And these three experiences are not unique— they have been repeated over and over again in similar situations throughout the history of the Church. The scriptural records of previous dispensations of the gospel also verify this conclusion, as God's promises through His prophets from Adam to Paul have been fulfilled in the lives of the Israelites, Nephites and others.

What can we learn from this? We can learn, as in the case of Brigham Young and the Quorum of the Twelve at Far West, to help bring the prophecies of the Lord to fulfillment. We can learn, as in the case of Heber C. Kimball, that God does sometimes move "in mysterious ways, His wonders to perform," and that a promise or prophecy may be fulfilled in a way not yet known or even imagined by us. We can learn that the tendancy to disbelieve God's prophecies and promises is actually one of Satan's strongest temptations. Heber C. Kimball once recalled, "I have heard Joseph say many times, that he was much tempted about the revelations the Lord gave through him —it seemed to be so impossible for them to be fulfilled."(11) If a prophet can be tempted, how much more can we be tempted to disbelieve. And finally, on a very personal level, we can learn to trust our Church leaders— past and present—when they promise us blessings if we will live the principles of the gospel.

I pray that our faith may remain strong in times of adversity, that we may trust in the fulfillment of God's word, and that we may wholeheartedly accept the beautiful message: "What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same."(12)

Footnotes:

1 Mosiah 2:22; D & C 59:3.
2 D & C 89:18, 20.
3 D & C 131:20-21.
4 D & C 131:1-4; 132:2-20.
5 D & C 65:2.
6 DHC 6:601.
7 D & C 115:11.
8 D & C 118:4-5.
9 DHC 3:336-340.
10 Whitney, Life of Heber C. Kimball, 388-390.
11 Ibid., 391-392.
12 D & C 1:38.

MY SON

O my son
Doest thou know how I ache for thee,
The longing to comfort that surges within my breast
And the knowledge that I cannot touch thee?
To hold thee,
To hold thee,
O my son.

O my God!
Wouldst Thou take him from me
And not give me even a chance to know him?
Art Thou not merciful, God?
Doest Thou not answer prayers?
My prayers, God,
My prayers!
O my son.

O my mother
Knowest thou not that my Father had need of me?
Grieve not so, mother, you will know me.
Canst thou not hear me?
I am near,
I am near,
O my mother.

Sharon Vann,
Bedford Branch,
Central British Mission

The poetry of Gillian Brown-Lee

REPENTANCE

Lord take from me the memory of this fault,
The haunting mist of hurt and misery
Brought forth through unkind acts.

Help me to ask forgiveness, and the hand
Of he whose loving trust I have deceived
And thrust aside,

That, having grieved, and righted wrong,
I may return, in peace to kneel with Thee.

THE MORTAL DAY

The sun glows on the horizon
Through a dispersing haze,
Then rising majestically,
Bathes each natural thing
In morning glory
As it rises higher in the heavens
The birds greet the day in wondrous harmony,
Fair flowers open wide their petals
To catch each fleeting beam
That gives them life.

As the hours pass, toward evening
The glaring power grows less,
And is replaced by a gentle, permeating glow,
Which in its turn is quenched
To make way for the moon's soft blueing light.
So, in our lives, we travel through life's day,
From tender beginnings,
Through the glaring beam, and searing light of youth,
On through the warm, but gentle afternoon,
And thence to the tender evening of old age.

FAITH

What is faith
The telling of a fear to our dear Saviour's
Gentle, listening ear,
Knowing that He will be forever there,
When, with heartfelt thanks,
We speak to Him again.

HOW GREAT THE POWER

How great the present need for there to be
A staff on which to lean eternally,
A rod to guide us through the maze of life,
The maelstrom of destruction and of strife.

How great the need for courage and restraint,
For strength to right the wrong, and skill to paint
The signposts that the Lord would have us hold,
To guide all erring sheep into His fold.

How great the need to spread His Gospel true,
To bring His saving love to all those who
Cry out to Him, and call for help, indeed
At this dire time, how truly great the need.

THE TITHE

I have the breath of life, the bread I eat,
The sun and moon to light me on my way,
The wonderous hills, that so majestic, rise
Above the valley deep, or landlocked bay.

I have a husband dear who guides me well,
Four children to enliven each new hour,
My blessings are unmeasured, as I live
Within the Holy Priesthood's mighty power.

The Lord is generous, and in return,
He asks for but a tenth of all I earn.

THE REFLECTION

In my mirror, what do I see,
Is that reflection really me,
Is that my smile that lights the room,
My frown that spreads encircling gloom?

Within my glass, can I be caught,
When sliding from the things I'm taught
Or is my mirror always kind,
With proof of faults I've left behind?

TODAY

Today I have shown kindness to a friend
And know that wondrous feeling that can bend
The heartstrings till they gently, quietly sigh,
I have not let this precious day go by
Without a thought for any Sister dear,
Today I have both smiled, and shed a tear.

So as this day slips by toward memory,
It's lesson will stay constantly with me,
Repentance brings reward in conscience clear,
In loving gratitude and friendship dear,
Now, seeing the sweet love shine in your eye,
I know I have not let this day go by .

A Place of Understanding

IN THE CITY of London stands a building called "Goldsmiths' Hall." It is the headquarters of the Guild of Goldsmiths. To this hall all young men who have served their apprenticeship and aspire to becoming a "Master Goldsmith," must bring their "Masterpiece"—an article in gold or silver designed and made by themselves—and, sponsored by their master who has trained them, be interviewed by the leaders of the Guild before they are appointed. Having been judged worthy of entry by the leaders he then takes the oath of the guild, and signs it in a register of masters dating back hundreds of years.

He is then free for a short while to wander around the building, and study a wonderful display of the goldsmiths' art that is contained there. Here is truly an Aladdin's Cave of treasure collected over hundreds of years—a goblet that Queen Elizabeth I drank from at her coronation; the goblet our present Queen drank from at her coronation; a piece from South America, which I believe could have been made

WHICH CANN

by William H. Dutton

by our friends the Nephites; another piece dated about 1000 BC, and many others to delight the eye with their beauty and craftsmanship.

If our new member lifts his eyes in the great hall he will also see a legend written around the walls near the ceiling, and in part it reads, "But where is the place of understanding? It cannot be bought for gold or for the weight of silver." Despite it's thousands of years of tradition by the world's finest craftsmen, the question is not answered. It only knows that gold and silver and other riches are not to be counted in the balance.

We have been divinely blessed to know that in these latter-days the "Place of Understanding" is within the Church of Jesus Christ. Didn't your understanding grow when you were baptised? Doesn't it grow everytime you humbly go down on your knees and ask for guidance?

The "Place of Understanding" is where the priesthood dwells in righteousness. It is where any member of the church is striving to magnify his or her calling with Faith, and Love and Prayer.

The "Place of Understanding" of all things is in the gospel of Jesus Christ re-established in all it's fullness in these latter-days. "And whatsoever ye shall ask of the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you." (3 Nephi 18:20). Could you wish for a better promise!

I give you my testimony brothers and sisters that your understanding will continue to grow throughout your life in the church. It started to grow when you accepted the missionaries into your home. It grew a little more when you arose from the waters of baptism and were blessed with the Holy Ghost It grows with your Patriarchal Blessing, and each time you visit the Temple.

We have so many "Places of Understanding." So many treasures beyond price. I pray that we may be inspired to share our treasures with our neighbours. To bring them to this "Place of Understanding." It cannot be brought for gold or for the weight of silver.

OT BE BOUGHT FOR GOLD OR FOR THE WEIGHT OF SILVER

His life was gentle . . .

A tribute by his son-in-law, Rodney A. Fullwood

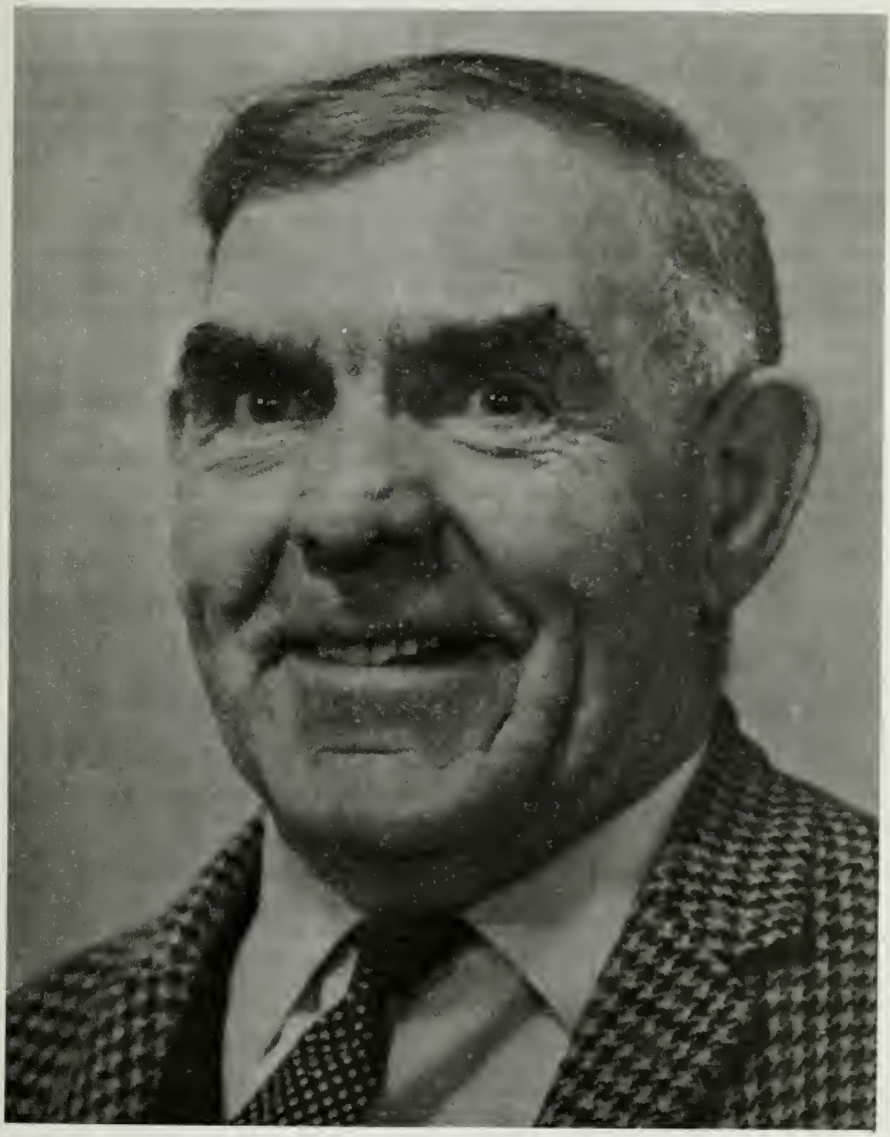
THOMAS JOSEPH BOURNE was baptised at the age of 17 and attended church at Durham House, Liverpool when it was the headquarters of the European Mission. There he met such church authorities as James E. Talmage, John A. Widtsoe and the late President David O. McKay. He died in his 63rd year and will be greatly missed by all who knew him; especially his wife, 6 children and 17 grandchildren.

His life was one of concern for his fellow men. This is not a trite statement. I cannot recall hearing him criticise or find fault with anyone. To him all men were inherently good and it can be truly said of him, as of Nathanial he was "an Israelite in whom there was no guile." People would respond to his faith in them and were better for having known him. As a Home Teacher it would be difficult to find his equal. He may not have been a great theologian or elequent speaker, but his families knew that he loved them and this worked wonders in the lives of some who had hitherto been unresponsive to the gospel message.

There are many who will always remember him as "Uncle Tom" for his family included all his fellow men. His wife recalls a recent evenings drive with him which illustrates this loving concern. They were driving through Liverpool when they just "happened" to go down a street where lived a church member. As they pulled up in front of the house Sister Bourne remarked, "'I knew we couldn't go out for an evening without making a visit to someone."

Brother Bourne was a big man topping 6 feet, solidly built with a heart that matched his physical size; there was room in it for all of us. His grandchildren loved him and knew instinctively that when they were playing with him the rest of the world ceased to exist.

His patriarchal blessing stated that he would "hold up the arms of the Melchizedic priesthood." Do you recall the story of Moses who covenanted to hold up his arms that the Israelites would be successful in battle. Strong as he was, his arms tired and the priesthood held them up for him that the soldiers may see and take courage (I imagine, in the same way that modern men gain strength from seeing their flag held aloft). In like manner "Uncle Tom" held up the arms of his



brethren and, although his calling was not to preside, those who worked with him will testify of his great sustaining influence.

I know no other man who personified Antony's tribute to Brutus so well:—

"His life was gentle; and the elements so mixed in him, that Nature might stand up and say to all the world, This was a man!"

May we, who are so much poorer by his passing, but so much richer for having been associated with him, endeavour to follow through with the challenges he gave us. We who are of his faith should think of him and be more loving to our fellows; more forgiving; more conscious of our sacred responsibilities in genealogy and temple work. We should eschew fault-finding; help the needy; visit and comfort those who are sick or who mourn.

To his friends and loved ones who are not members of the Church of Jesus Christ of Latter-day Saints may I suggest you prayerfully consider his desire that you should all embrace the 'restored gospel.' If you think that a faith like "Uncle Tom's would enhance your lives. If at any time when he has shared his conviction with you, you felt a warmth and a desire to know a little more, then please spend a little time in prayer and study considering the testimony of his namesake—JOSEPH SMITH.

A few of his family visited at his bedside a few hours before he passed away he asked whether or not we were going to Sacrament meeting that evening. We assured him we were and he said that was right.

His richest legacy to his children was his deep convictions of the personality of his Saviour and the importance of our church responsibilities, as manifest by this little incident.

There is no doubt in my mind as to where Dad is now. I only hope that I can live worthily so that one day I may see those big arms outstretched in welcome once again and hear him ask with genuine concern "How are you Rod? I've been waiting for you."

YOUTH

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—Samuel Ullman

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LONDON STAKE MISSIONARIES PLAN TO KEEP THEIR CONVERTS

Joseph Hamstead

DAVID O. McKAY exhorted every member of the Church to be a missionary to bring at least one convert into the Church each year. But in attempting to comply with this appeal, each of us faces difficulties, problems which are special to the individuals involved. This article is an account of the way in which London Stake Mission President Granam Hawkes is leading his stake missionaries and the seventies of the Stake into a programme of correlation with the elders of the British Mission.

Stake and mission presidents, Joseph Hamstead and W. Dean Belnap, have recognised that the co-operation which has existed between full-time and local missionaries in past years is no longer sufficient. We have been reading, in successive articles by James Moss

Graham Hawkes

Bro. Moody

published in these pages, of the early days of missionary effort in these islands. In those days, the representatives of the Church of Jesus Christ had little need to spend a long period of time in the teaching of the Gospel to a contact. The majority of converts immediately emigrated to join the Saints in America, where their knowledge could be consolidated.

As time passed, the concept of "Zion—where the Saints are" became more usual, and it was necessary to give a new member a much firmer foundation of knowledge upon which to maintain his testimony. Accordingly, it was not unusual for a contact to be taught continuously for six months prior to baptism.

At the present time, investigators are being taught ever more rapidly. With the introduction of the "uniform system" it became normal to set a baptismal date some five or six weeks after the initial contact. Effective as this means of teaching the basics of Gospel doctrine is, it has brought in its trail a fair number of problems. Chief among these is the difficulty of assimilating someone who is originally a complete stranger into a ward in such a short period.

Frequently the relevant ward organisations are well co-ordinated, but unfortunately it can come as rather a shock to the newly-baptised member to be invited to one function after another and the best intentioned Home Teacher may receive a frosty welcome if he arrives in the middle of a favourite TV

programme. What is needed is correlation—the programming of activities to suit the individual needs of missionary contacts—during the conversion and assimilation process.

John A. Widtsoe has suggested that priesthood missionary work may be considered in three parts—finding; teaching or converting; and holding or fellowshipping. In these latter days it is generally recognised that there is little time available to be wasted in spreading the news of the Gospel, and Latter-day Saints recognised that it is their duty, in accordance with the commandment given by Jesus Christ, to "Love thy neighbour," to promote the spreading of the Gospel. Therefore, we must all consider how best we are qualified to participate in the Priesthood Missionary Programme.

MEMBERS—as local residents you come into contact with many members of the community each day. You have a range of personal friends numbering from a dozen or so to several score; moreover you are acquainted and on speaking terms with many more. It would be impossible for a full-time missionary to acquire such a circle of listeners, he must walk from door to door seeking that 'golden contact.' Yet think back over the past year, for each convert baptised in your ward as a result of street tracting by missionaries, was there a corresponding conversion as a result of a referral? One baptism will result from twenty referrals submitted by a member who is unwilling to have his name mentioned to the contact. Yet if you will take someone to a Church meeting and then arrange for them to meet the missionaries in your own home, then one in two such referrals will result in a baptism. What you will be doing, is to carry out the preparatory work, to lay a foundation upon which the missionaries may build a testimony of the Gospel. More important, you are setting a vital example to your friends, your light is shining forth.

MISSIONARIES—as teachers of the Gospel, you are following closely in the footsteps of our Lord, and of such great missionaries as John the Baptist, Peter, Paul, Matthew Cowley and Wilford Woodruff. You must become expert in your field of knowledge, you must be able to construct a lasting testimony of the Gospel in the hearts of your contacts, and to prepare them to join the community of Saints in the ward. It is important to work with the local leadership and members to ensure that the member is converted to the Gospel, and not to the missionary who teachers him. The introduction of local members into the teaching programme, and taking the contract to Church as soon and as often as possible, so that he becomes familiar with the local members and ceases to depend entirely upon you, you will help to avoid this difficulty

HOME TEACHERS—priesthood holders carry the responsibility for the third phase of the missionary programme. They are the experts in fellowshipping newly-baptised members, and it is their duty to help converts become assimilated into the every-day life of the ward. This is best achieved through correlation with the missionaries, the Home Teachers being introduced to the converts at the correct time, in order

to ease the changeover from missionary teaching to member fellowshipping.

How can these groups correlate their activities and bring their expertise into the forefront of missionary activity? In accordance with the order of the Church, Melchizedek Priesthood holders have been ordained as Seventies, and organised into a Seventies Unit within each ward of the London Stake. The Seventies Unit Leader in each ward is set apart with the specific role of adviser to the bishopric on missionary affairs. It will be his job to co-ordinate with the full-time missionaries, the efforts of stake missionaries within his ward, and to correlate, by participating in Priesthood Executive Committee and Ward Council meetings, their efforts with those of Home Teachers, visiting teachers and auxiliary leaders.

This Seventy maintains a record of each missionary contact from first meeting until a period nine months after baptism. During the first months of membership it may be that a convert family will be home-taught by members of the Seventies Unit. In this way continuity is maintained during the transition period from conversion by the missionaries to active membership of the ward.

The Seventies Unit Leader does not have authority to assign full-time missionaries. In this respect he must work with the District Leader, who is the authorised representative of the Mission President. However, the Bishop by virtue of his authority as President of the Aaronic Priesthood within his ward, supervises baptisms within his jurisdiction. The Seventy will therefore represent both stake and full-time missionaries to the Bishop.

In its application to mission branches this application of the Priesthood Missionary Programme is somewhat limited. It is not the order of the Church for Seventies to be ordained in branches, and branch presidents, as Elders, do not hold the same keys of presidency of the Aaronic Priesthood within their jurisdictions as do bishops. They are therefore unable to exert authority over full-time missionaries in the matter of baptisms.

Branch presidents might do well to consider the advantages to be gained from the appointment of a special missionary adviser within the branch, however. It is probable that full-time missionary district leaders would welcome the introduction of a correlation programme as a result of adopting and adapting that which is now under way in London.

The theme of this new approach to the Priesthood Correlated Missionary Programme in this country has become "Let's Grow Together, Believing . . . " an excellent prediction of the results to be gained through its application.

ON THE DEVIL'S GROUND

"A person is known as much by his language as he is by the company he keeps." —Joseph Fielding Smith

STAR NEWS

BIRMINGHAM STAKE

The WORCESTER Ward have held two ward dinners recently, Chefs on both occasions were Eric Mortimer and and Frederick Passey. They ended a very pleasant evening by watching two films, "Crossing Australia in a Lorry" and "The Firth of Forth Road Bridge."

At the second evening the dinner was followed by a dance.

May 9 proved to be a very full and exciting day for the Birmingham Stake. The morning started early for a group of young people from the Birmingham Ward, who took a sponsored walk from the Handsworth Chapel to the Woodsetton chapel a distance of some 10 miles. They made good time—and good rewards—some collecting £10 each from their various sponsors. They arrived early for the Stake Seminary Graduation Programme which began at 10 a.m.

Over 100 young people and their parents attended the ceremony, testimony meeting and banquet. Francine Johnson, daughter of President and Sister Clifton Johnson of the Central British Mission, received a 3 year certificate of graduation as she had previously attended seminary in Utah. 19 other students received 2 year certificates of Achievement. Younger students were awarded letters of commendation. John M. Madsen, Seminary Co-ordinator for the Midlands area, and Stake President Derek A. Cuthbert, presented the awards.

The proceedings ran over time, and those taking part in the Speech Festival had to hurry from the banquet in the Cultural Hall back into the chapel. Lynn Harrison the Stake Speech Director had everything very well organised and 26 entrants of all ages

took part, no-one received less than an Excellent rating.

At 6 p.m. the Roadshow Festival began with John Madsen and David Mace acting as the judges who were reluctant to give their decision. Again the standard of entries was very high and like the Leicester Stake and Central British Mission the theme was "Around the World," in preparation for their joint convention in July.

Birmingham Ward were first on the programme and they chose a travel agency for their scene, with a family undecided where to go for their holiday. The clerk showed them posters of various countries such as France, Spain Eygpt, India, Japan, Russia and Mexico, and people dressed in National dress came out from behind the posters and either sang or danced. Unfortunately they neither said or did something to put the family off a long visit to any country, so they finally decided to take a trip around the world.

Birmingham 2 also chose a travel agency, but they had an American tourist looking for a place to visit. They also had an ingenious backdrop of painted bodies in national costumes and the heads of real people, such as one sees at the seaside. They gave one or two twists as the characters came to life, for example, Frank and Joan Tennant made a delightful pair of penguins from Alaska, and Arthur Tildesley gave a very realistic impression of Tom Jones for Wales—the resemblance was quite remarkable.

Birmingham 4th Branch portrayed a Missionary reunion, and acted out various mishaps or misunderstandings that had occurred in different countries.

Walsall Ward excelled in colour and costume as a Grandma Winkle somehow got involved in a mystery plane trial, which landed her and the pilot in foreign countries. She almost got included in a Sheik's harem, and was tied to a totem pole by the Indians.

Woodsetton on the other hand took a theme of 7 Brides for 7 Brothers, and instead of chasing around the world, they had 7 lovely young ladies of different nationalities chase after a bashful sailor to his English home, where they met and married his brothers, a happy solution for all concerned

Worcester chose the medium of Television and portrayed a Paris Fashion Show, the World Cup in Mexico, the European Song Festival and a Hollywood Movie.

After what seemed a very long interval, in which the Birmingham Ward Girls quintet gallantly sang song after song, the judges decided that Birmingham and Walsall had tied for 1st place.

Lichfield Branch put on their show after the judging had taken place, because their leading man was late after a quick dash from the Maternity Hospital in Sutton Coldfield, where his wife had just given birth to a son.

So all in all it was certainly a day to remember.

WORCESTER Ward held a Ward family night on May 15, in which all the auxiliaries participated by putting on shows.

Primary children sang songs, recited poems and gave a tap and ballet display. M.I.A. put on their "Around the World" Roadshow, while the Relief Society told a story and sang. The Priesthood performed a play entitled "The King that wouldn't Laugh" and the antics of the comical horse, dancing and counting made everyone else

Who will buy? Wonders Flower Girl Sally Keyte.

Competitors in the fancy dress.

Everyone gathered round for the jelly eating contest.

Gordon and Linda Keyte put the finishing touches to the Primary stall.

Carol Green serving refreshments.

laugh. The final result was a very enjoyable Family Night for everybody.

It was the sort of weather, that "only a dog would be out in," when most people with sense stay indoors and those who do venture out, travel by bus.

But rain or not, this was the day chosen for Woodsetton's sponsored walk, so in true saintly spirit members set off from just outside Stafford, cheery and guarded as well as possible from the cruel weather. Spirits were still high, and legs apparently still sturdy, after fifteen miles. The rain was perhaps a blessing in disguise, for it kept people cool and helped quicken their pace. One sprightly member, Ian Smith finished in 5 hours flat! Others arrived during the next three or four hours., Bishop Slater, seven year old Rachel and nine year old Julie Craven arrived last at 3.15 p.m. The entire party had finished the course, tired, aching and relieved that it was over, but with a sense of achievement that was echoed in Rachel's excited cry of "Daddy I've just walked 20 miles." She could have added that she had just played her part in helping the Church pay off its debt ready to have the chapel dedicated.

SUTTON COLDFIELD, the newest branch in the Stake, held its first organised event on June 6 with a Garden Fete in the grounds of the Central British Mission Home. They chose an Olde English Country Garden Fayre as the theme, and the sisters dressed in long dresses. Young girls from 8 to 20 strolled around with baskets selling oranges, toffee apples, flowers and hankies, while the brethren and boys

A prize every time—Maureen Cuthbert in charge of the bottle stall.

manned games of skill such as darts, tin shie, bagatelle and fishing.

The weather was perfect for the occasion and the grounds were at their best with the rhododendrons in full bloom. Other attractions included a Fancy Dress parade for the under 12's a Grand Jelly Eating Contest, which had to be divided into under and over 16's, because there were so many entrants. It was won by Derek Green, Sutton Coldfield, for the under 16's and John Hill of Birmingham 4 for the older ones. Over 300 people visited the Fayre and the Missionaries showed the film "Man's Search for Happiness" three times in the lounge of the home, to over 100 people.

BRITISH MISSION

On April 7 NORWICH Branch held its Speech and Quartet Festival. Annette Burberry conducted the evening, which commenced with Stephen Mitchell presenting his speech in the 12-14 age group. This was judged Superior by three judges, David Rosser, Valerie Rosser and Evelyn Mitchell.

The intermediate age group had three entrants and Anthony Warren was considered the best, while Trevor Bidle was Superior in the 19-29 age group. The judges commented that the speeches presented were of a very high standard.

One quartet was entered from the younger age-group which naturally was Superior. In the older group a quartet consisting of Trevor Bidle, Patrica Neal, Shirley French and Margaret Erwin won the sacred quartet and then the popular quartet with a song entitled "Mocking Bird Hill."

The Branch Relief Society entertained forty of its members and guests on April 4, when they held their annual banquet. Sheila Johnson conducted the evening's programme, and with her counsellor gave a brief introduction to the Relief Society and a lesson. The decorations were good visual aids as small displays of the five major activities were on show also with a concise history of the Relief Society. Flags of nearly all the countries in which Relief Society thrives decorated the walls, and the sisters came dressed in the many different national costumes which emphasised the world-wide organisation of the Society.

Before the buffet the programme was instructional in the form of small plays which denoted the valuable work the women of the Church were doing, and demonstrations of how to be a good house-keeper, shopper, and how to master the arts of knitting, dress-making and sewing.

After the delicious food the entertainment consisted of singing by the "Singing Mothers," vocal and musical solos and poem recitals which concluded a very happy evening.

On Saturday April 25, the MEDWAY Branch M.I.A. were hosts to the Gillingham Borough Council's Youth Club Arts Festival, at the Medway Chapel. The M.I.A. made a good showing, winning: A Silver Certificate for Verse Speaking, a Bronze Certificate for 12-18 years Quartet, a Silver Certificate for 18-30 year Quartet, a Gold Certificate for 12-30 years Choir.

A Salvation Army Youth Group "The Torchbearers" played various selections for entertainment during the evening.

The Adjudicators were local school

teachers, who gave much constructive criticism and complimented Medway M.I.A. on their attractive appearance. Everyone who attended had a most enjoyable evening.

The NORWICH Branch Sunday School Superintendency recently held a roast chicken dinner for all their faculty and guests. Over thirty attended. Bert Martins provided taped music during the meal and Superintendent Patrick Fleming thanked all those attending for the parts they played in Sunday School. Special emphasis was given to Evelyn Wilson and Thomas Wilson for the fine work they both do in keeping the chapel in such a neat condition as janitors.

After the meal, a film was shown by Robert Pillar entitled "The Worth of a Soul," which enthused all to be better acquainted with those who attend the Sunday School and help them to grow spiritually.

The recreation hall was decorated with records and record albums and the lights tinted by filters on May 12 when a discotheque was held. Ann Sillett conducted the evening of modern dancing and most of the sixty who attended brought records, to dance to. The refreshments of cheese rolls, hot dogs and soft drinks provided the energy, and the "Clowns" alias Dean Wilson, Trevor Bidle and Margaret Ewin provided additional music which added flavour to a good evening's entertainment.

When the HAYES Branch Relief Society held a Candlelight dinner recently they took as their theme, "An Affair to Remember" and all did their

Hayes Branch singing mothers.

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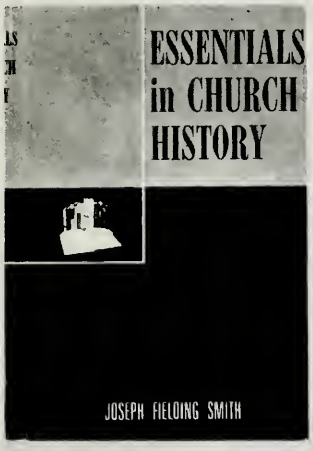

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best to live up to it. The food was prepared by LaRae McDaniels, Andrea Sheehan, Marjorie Cox, Doreen Lucas and Dorothy Parish, and served by three girls from the Gleaner class of M.I.A. Maureen Flin, Lindsey Adams and Anne Pascal. Sisters Parish and Lucas were also responsible for decorating the hall. Helen Ducan wrote and produced a skit on the day-to-day life of Branch President Phillip R. Green and his family. The Singing Mothers sang "Called to Serve," directed by Gun Henrichsen, who also sang a solo.

Presentations were made to the Visiting Teachers, with a special one for the oldest, Sister Eleanor Norris, also to the Branch President and to President Peter D. Oliver, former President of the Branch and now 1st Counsellor in the Watford District Presidency. At the end of the evening, each of the sisters received a souvenir egg-cup. In all, fifty-five people attended the dinner, and all found it truly an affair to remember.

The branch held a sponsored walk in aid of their Building Fund in April. The walk, which was originally conceived as a Sunday School project but later passed to the M.I.A., was organised by Roger E. Burden and Maureen Flin. It was planned to cover a fourteen mile course from West Ruislip tube station to Swakeleys Road, via Harefield and Denham, However due to a navigational error during the actual walk, the eighteen participants evenually walked twenty miles finishing back at West Ruislip. The intervening distance included golf-courses, ploughed fields, country roads, a gravel pit and a narrow path between two lakes, at one point the walkers crossed the Grand Union canal on the gates of Denham Lock. The weather was far from perfect

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and the going very muddy, but never theless all eighteen finished the course and raised approximately £50 for the Building Fund.

CENTRAL BRITISH MISSION

After having had the Mission Pitch finals in March at Northampton, digging their way to the chapel through the snow drifts, the Central British Mission met Birmingham Stake for the Zone Play Off on April 4 on a bright sunny day. There were new opponents for the Mission, as it was the first Zone competition for the newly formed Stake.

Alan Tisdale and David Mace of the Stake had organised the venue and acted as hosts at a school with 2 gyms at Yardley, just outside Birmingham, and Malcolm and Heather Coombs of the C.B.M. brought their teams along and helped with the refereeing. President Stanley Woods from the Stake and President Clifton Johnson the Mission President addressed the competitors at the end, congratulating the winners and commiserating with the losers.

The honours were mostly in favour of the Birmingham Stake as they won the men's and ladies basketball, junior and senior 4-a-side football, netball and Junior volleyball, junior singles and ladies doubles table tennis, but Central British Mission easily held their own in both mens and mixed volleyball, senior singles and mens and mixed table tennis doubles.

It was amusing in some ways that some of C.B.M.'s previous finalists were now their opponents. However, this only led to tougher competition.

Sisters and their husbands enjoy a candlelight dinner.

Susan Robey and Martin Skeates as Patricia's children and Margaret Robey as Grandma Mack in "Am I my sisters keeper".

Lincoln primary children smile happily as they present their Sunday evening programme. "Portraits" on May 17.

LEICESTER STAKE

Five Wards and branches entered the Roadshow Festival this year to display their talents and ideas on the theme "Around the World." Obviously a lot of hard work had been put into the shows which resulted in a good evening's entertainment.

Nottingham Ward, the eventual winners, based their show on a boy with a "magic" dog, who could talk to him and took him to M.I.A.'s all round the world to show him how good they were and then returned him to England to build up his own M.I.A.

Hucknall concentrated on comedy, with a boy and girl looking for the moon. They finally found it in England after travelling through Africa, Hawaii and Spain.

Leicester used a dream sequence with a husband falling asleep after discussing holidays with his wife. He dreamed that he visited Australia, France and Hawaii,, but one or two mishaps made him decide when he woke up that their holiday would be spent at Skegness.

Mansfield and Nuneaton also entered the Festival and it was difficult for judges, Geoff Harris, Nottingham, John Clark of Derby and Jean Taverner of Leicester to reach a decision.

On Saturday, April 4, most of the COVENTRY Ward Sunday School Faculty, and husband/wives and friends visited the Midland Star Chinese Restaurant for a meal.

On April 6 the LINCOLN Ward M.I.A. presented their own version of the Crucifixion. The script and action were entirely their own, most of the work being done by 14-year-old Sue Metcalfe, and all the cast were aged 12 to 14 years. The stark simplicity of the short scene, in which there were no props or costumes, except for the Christ figure, was full of impact. In the main, those who took part were not members of the Church, but youngsters who enjoy coming to M.I.A. and who are becoming more attached and involved in ward activities. To conclude the programme, Brother Neilson gave a very moving poem, and Brother Larson and Brother Harrison both sang. Afterwards refreshments were served.

Daisy Davies opened the Lincoln Relief Society celebrations on May 6 of the 128th Anniversary, with a poem "Walking in the Snow." This was followed with an imaginative talk on the beginning of Relief Society by Pauline Trout. Then Ivy Graham sang "Bless this House" and "Two Eyes of Blue." Sister Graham is a widow and a recent convert to the Church, she was baptised just 16 days after her first meeting with the Missionaries. She was a leading light in amateur Operatics at Lincoln in her younger days, and she thrilled the sisters with her lovely voice. The programme continued with a poem by Mary Hodkin, "Sanctuary," and the R.S. President Sybil Skeates read a moving story about Visiting Teachers. Two testimonies were heard from Lillian Harrison and Evelyn James. Then a play followed entitled "Am I My Sisters Keeper," the part of the mother being played by Janice Grundy and the Grandmother by Margaret Robey. The usual wholesome refreshments were forthcoming and enjoyed with the usual Mormon appetites.

At the end of the Seminary Year Certificates of Achievement and letters of commendation were presented to the students at a special ceremony. 14

Young members of the Lincoln M.I.A. present their version of the crucifixion. This scene represents them laying Christ in the tomb.

received Certificates of achievement, and 23 letters of commendation.

The Stake M.I.A. Swimming Gala was held at the new Beechdale Swimming Baths, Nottingham, and the final results were as follows: Leicester 41 points; Nottingham 31 points; Derby 18 points; Hucknall 15 points; Coventry 8 points; Eastwood 4 points.

SCOTTISH MISSION

EAST KILBRIDE Branch is very proud of one of their newest recruits, Ronald Wilson, who raised a considerable sum of money from a sponsored run he made to Kilmarnock Building from East Kilbride. Brother Wilson is a recent convert, and Elder David Simmons who baptised him, made the run with him. They completed the twenty miles in 4 hours 15 minutes. Both stated that they felt a tremendous strength of spirit while making the run.

The Scottish South District Relief Society recently held a Painting Competition, participation was very good. The winners were: Joyce Roberts, Ayr branch, first; Elizabeth Divers, Snr., Stevenson branch, second; and Helen Chisholm, Kilmarnock and Elizabeth Sneddon, Hamilton, third equal.

At the South District M.I.A. Speech and Quiz finals held at Kilmarnock both young and old participated and great fun was had by all. The "New Look" Speech Festival was very successful, fully competitive with prepared talks being strictly timed by adjudicators. The younger section was won by Cheryl Christensen of East Kilbride, and the older section by Mary Smith, Dumfries. Both received a gift voucher for one guinea.

There was also a new look in the Quiz finals. Two under 16's and two over 16's formed each branch team, with a team captain chosen. Quiz master Malcolm Keir kept all participants on their toes with questions on sport religion, history, and basic general knowledge. Teams battled through quarter and semi finals with a bell or buzzer for each person. Speed in answering the questions was the winning factor, and the two teams who reached the final were Kilmarnock Branch and Hamilton Branch. After a close contest, Kilmarnock won. The winning team consisted of John and Mary Raeburn and Margaret and Andrew Kerr. They now hold the Top Branch Quiz Shield for one year, but everyone who participated are determined to do better next year and win the shield themselves.

On Sunday, April 12 a bus full of brothers and sisters from Aberdeen, Glasgow, Kirkcaldy and Edinburgh left Glasgow at 9 a.m. for the London Temple. Eight members from Aberdeen had to start at 4 a.m. to be in time to meet Glasgow saints. On the trip south President Richardson of Glasgow and President Easton and all the brethren held a Priesthood meeting lasting 2 hours. Afterwards everyone joined in a Sunday School and each member bore their testimony. Later community hymn singing was accompanied by President Richardson on the piano accordian. So the long journey passed pleasantly by.

After working in the Temple on Monday and Tuesday, the Scottish members held a "Ceitidh" at Edenbrook, and

Quiz Finals

Competitors in Speech Finals

many took part in comedy, dance and song. Then on the Thursday evening President and Sister Dougald McKeown invited everyone over to the Manor House for a good Scottish evening. Sister Richardson sang "Auld Scot Mither Mine" and many members did their part in comedy, singing or reciting. Also in attendance was a Hawaiian girl and her husband, and she sang two songs in her native tongue, which made everyone dream of palm trees and sandy beaches. After the party Sister McKeown led a guided tour around the home and then supplied everyone with chocolate cake and ice cream, before they went back to Edenbrook. There they had a Farewell Party before they packel their belongings in readiness for their long trek back to Scotland.

The bus left Edenbrook at 5 a.m. on the Friday morning, and after two stops on the M.1 for meals, they arrived in Glasgow at 6 p.m.

SUNDERLAND STAKE

Congratulations to Jozef Cupryna who has qualified for his Aaronic Priesthood Certificate of Achievement. Jozef is a member of the Middlesborough Ward.

Congratulations too, to Jim and Doreen Laurie, formerly of Hartlepool, who moved to Winnipeg, Canada, and had a lovely surprise when their second daughter, Andrea, was chosen "Baby of the Year" in Winnipeg during the Centenary celebrations.

Some of the Aberdeen Choir Members leaving the Chapel

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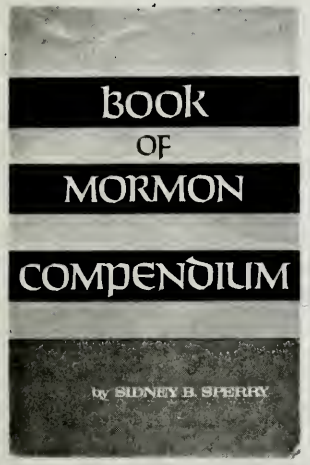

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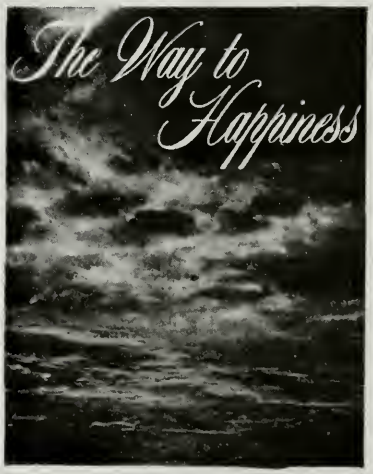

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Congratulations

MARRIAGES

President Belnap of the British Mission, conducted the ceremony at the Southend Chapel when Derek T. Smith of Basildon, married Deon Russell of Salt Lake City. (Picture right)

The bride wore a beautiful gown of white slubbed rayon with a long train, she was attended by four bridesmaids and two page-boys. The groom and best man, Anthony Smith were in grey morning suits. Over 120 attended the reception at the groom's home. The couple are now residing in Salt Lake.

On Saturday May 9, at 4 p.m. Linda Goddard was married to Paul Kevin Laurie at the Hartlepool Chapel. The ceremony was performed by the groom's father, Bishop James Laurie. The wedding reception, prepared by the Relief Society sisters, was held in the Cultural hall and was followed by a dance for the friends and relations of the happy couple. They later left for their honeymoon and the London Temple.

BIRTHS

March 8—To William and Christine Gardner, Hartlepool Ward, Sunderland Stake, a son, Jason.

March 20—To Gillian Egginton and her husband of the Woodsetton Ward. Birmingham Stake, a son, David Jonathan.

May 16—To Raymond and Barbara Barber, Norwich Branch, British Mission a daughter, Debbie Maria.

May 13—To Roger and Briony Beardsmore, Nottingham Ward, Leicester Stake, a daughter, Janet Clair.

Derek Smith and his bride Deon Russell.

Cutting the cake at the wedding of James Sherlock and Sheila Flint, which took place at Derby Chapel on April 1.

The bride was given away by her father Mr. F. Flint and attended by her sister Miss R. Flint, Miss J. Downey, a cousin, and Miss A. Sherlock the groom's cousin. The best man was Mr. R. Sherlock, a brother.

Sheila was introduced to the church by Jim, who baptised her on Feb 19. The couple emigrated to Canada on April 23.

ANXIOUS MONTH FOR JAMES DUNLOP

THE COMING month will be an anxious one for Brother James Dunlop, 1st counsellor in the Aberdeen Branch Presidency. For he has just submitted a thesis for the degree of Ph D. in Plant Biophysics, and is waiting for his oral exam to see whether he will pass. In the meantime he intends to concentrate on genealogical, instead of scientific, research for a change.

He is the first of his family, who came from Scotland, to return in four generations, and so he has plenty to do. When Bro. and Sis. Dunlop return to their home in New Zealand with their family in August, they will take with them some unique souveniers. Two children born here. Kirsti their second child aged two, and their third child will be born a month before they leave. Hamish, their first child, has spent three of his four years here, and so he too is more Scot than Kiwi. It would seem a practical case of "turning the hearts of the children to their fathers".

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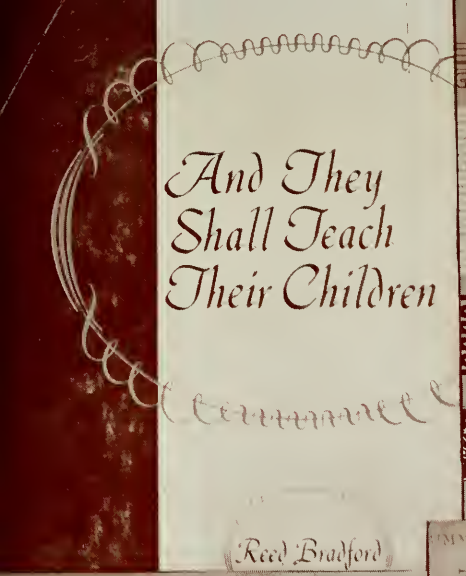

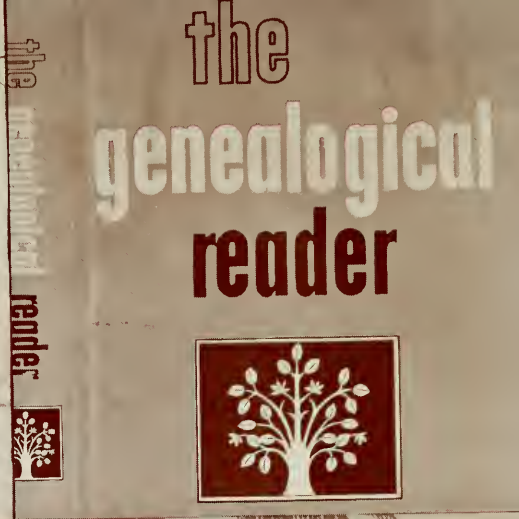

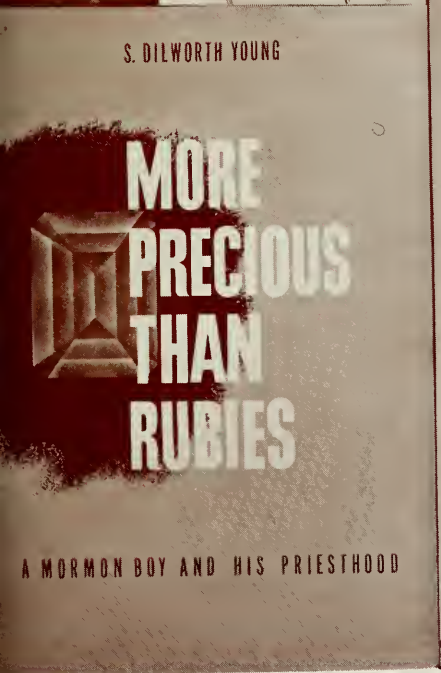

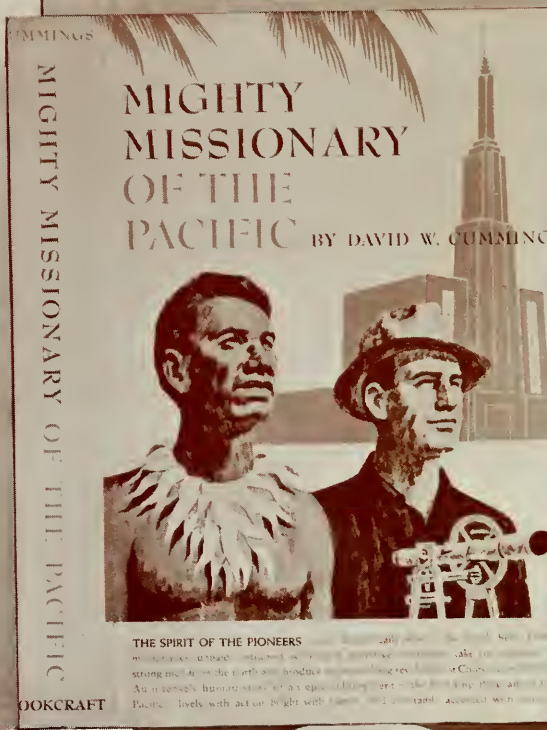
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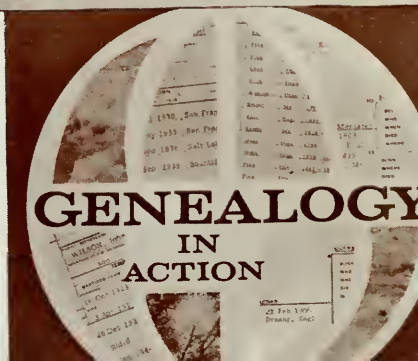

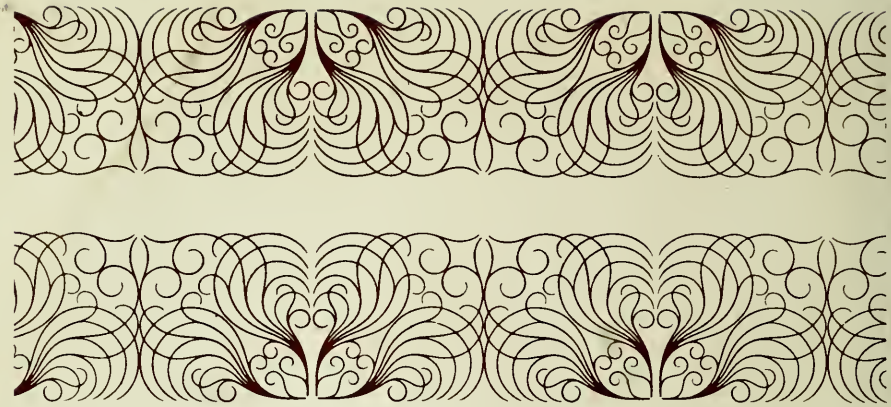

Sister May Prince presenting the Lord Mayor of London, Lieut. Colonel Ian Bowater, DSO, TD, D.Sc., with a copy of the four Church standard works—the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. Sister Prince was a guest at the inaugural banquet of the Woolwich Society at the Mansion House in London, at which the Lord Mayor was present as Patron of the Society. Sister Prince has also presented a similar volume to President Richard Nixon and his wife.